M-385
Tuesday December 4, 1962
Played on February 14, 1963

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Mr. Nyland: What directs fusion? Something outside. Participation must include observation. In that state direction comes from that what has caused the fusion.

Terry Owens: What constitutes an impressions of a higher quality?
Mr. Nyland: The impressions remain the same; the state is of a higher quality. The acquisition of the sixth sense faculty. One has contact with the outside world thru the sense organs. The three results of the energy from conscious impressions.
Terry: Which is more desirable: many moments or deep ones?
Mr. Nyland: The same quality whether spread thin or concentrated. Like the light of the moon or a starry night.

(Tape runs off)

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Every once in a while it is a little problem for me to decide what we should talk about instead of leaving it to certain questions. Naturally, certain questions can alwways be turned into something that you want to say so that if you want to beat the dog you can always find a stick and that should not be so difficult. At the same time, I like sometimes to talk about certain things, based on an experience or on certain happenings during the past week which may be useful. And also, in connection with taht, people who have been to the reading, I still call it reading, who were there and heard certain ansers and certain questions, may feel that perhaps a little more elucidation would be helpful. I do not want to put myself up as a person who wants to elucidate further because I think that, by itself, such meetings should stand on their own feet and whatever it is. But if, in a general way, the subject can again be introduced or approached, perhaps from a different stand point, it may be worthwhile because all of it belongs to work.

Alla Rutoff: Mr. Nyland, this (-?-) we keep on reacting. If we react, we can see those reactions and, let's say, for a few moments or more than just a few moments -?- a certain relationship ro certain people to whome I am responsible. Mainly, I am speaking of my family; not Daniel - with him I have a more or less easy relationship. And I notice that lately, once in a while, without even much ado about it, much thinking, I can control myself and by controlling myself, I can control the situation. When I realize that, this was something of great value to me because the situation -?- completely and inevitably. And what I have to be at that moment is so much that I am so seldom this way. And again I observed how easily I fly off the handle, when the situations are completely against the grain in my house where I am the boss, my husband and I are bosses. -?- the other person has no way of seeing thmeselves. They only see themselves in relation to a daughter ot an aunt or a niece or something. I am the one who see somet ing. And my responsibility is multiplied all the time. I know that the only way I can control is when I am completley real or maybe full of love. That is the only time when they respond. Can you say something -?-

Mr. Nyland: Well Alla, I do not think it is your responsibility to be

responsible for someone else.

Alla: Not for them, That is impossible. I know that fully. To a certain degree, I am responsible for my house.

Mr Nyland:No, you are responsible for yourself.

Alla: And what I live in.

Mr. Nyland: That is you.

Alla:What is me. Now, I have given a home to someone who is actually homeless for a certain period of time. That creates a friction.

Mr. Nyland:But it is only your friction. It has nothing to do with your house. It has nothing to do with the other perosn. When you say 'contro', I am always afraid. You know, it is very interesting. I do have that, being afraid about the use of certain words by certain people. I know how difficult it is to express oneself. And it is also extremely difficult, particularly when one describes an experience of being awake, that the use of certain words have a certain meaning for me and I cannot check up if actaully the experience of being awake is there or if it is just a repitition of certain words that sound correctly and I do not question that perhaps they represent the reality of that experience, but, I do not know.

On the other hand, there are words like control, that I start to shiver because I do not thing that has anything to do with it. You see? And then I am doubtful. And I must honestly confess that it is with you that I have that very often.

Alla: Everybody has it. I am fighting a lost cause.

Mr. Nyland:No, no. Do not tell me that everybody has it because I am telling you I have it with you. And I do not have it with everybody.

Alla: That is your problem Mr. Nyland.

Mr. Nyland:No, it is not my problem Alla. It has nothing to do with my problem. It has to do with your statement about your work.

It is not my problem. It is your problem. And the question is that I do not wnat to question you about your experience when you assure me that it xxxx was an experience. All I can do, and I now make it my problem, is to express very clearly what I understand by being awake.

I think it it is very difficult to know this beduase we talk very often about behavior. We atlk sometimes in an ethical way; how we ought to be and how we ought to change and that certain things are permissible and that certain other things are not permissible. Very often I use the terminology ' that what is becoming to man' and what he should be if we were harmonious or if he were conscious. All of that natuarally, when we talk about that, that kind of a form of behavior, it is very close to thinking about the possibilities of improvement of oneslefs And if it were possible by means of improving oneself, that is, by trying to see oneself, not now in the sense inwhich we mean it, that is imparitally, but to see and become acquainted with myself and to judge about my behavior and then say to myself, "Well, I should not have done that way. It was a bad remark that I made. Next time I will have to be more careful." All of that belongs to a certain realm of ordinary life and inwhich, of course, one can imporve and become, in that sense, a better man in ordinary life without becoming conscious.

And therfore, when we talk about a new way of thinking or to improve oneself ehtically or become a better man or more morally correct or also, when I say, "that what is more beoming," it is not in the sense of an improvement or a change of any of the three centers out of which man is composed. When it is a question that I control myself more amd more, I can very weel control myself and remain as unconscious as a mouse. I can keep on referring to myself, telling myself not to get x excited, not to have this kind word on

the tip of my tongue, not to let other people see what I really thing and a variety of different ways which we learn in ordinary life of how to behave and how to get along with people, so that I, because of that, I become much more easy to live with and I also become, to a certain extent, very destrous in hiding that what I feel and hot showing off or not effecting anyone else and not criticizing them so that they will not criticize me. And, in general, that I will follow the line of least resistance so that I can really get along in the world as nicely as, Gurdjieff would say, "roses, roses".

Therfore, when I talk about the improvement of man, that is, actually that must take place, that what he should become and what he is not at the present time, I say, "It has nothing to do with an improvement or a change of any one of his three centers. But it has to do all the time with something that is there potentially and that shouod grow out and it is colored by the possibility of becoming conscious orxx objective to oneself. And therefore, any time when I say, "Try to see yourself," it is, subvocally, "and be aware." When I say, "If you try to become aware of yourself as you are", it means: try to see yourself as you are inpartially. When I say, "Try to see yourself impartailly", it means: tyr to see yourself at the moment when you experience or when you amnifest a certain form of your behavior. All these things are constantly in the background. And one cannot say it all the time.

It is the assumption as if a whole evening is in brackets nad outside the bracket is: Be aware; be awake, try to bex conscious; try to remember yourself; try to work on yourself; try to be impartial; try to function simultanesouly with whatever your behavior is and then the bracket is closed and there the whole evening is inside the bracket. It means that everything that is

said in the meeting, everything during the evening, isall the time constantly under the influence of the necessity of being conscious, of being objective, of making an effort all the time trying to wake up. When ever I say, "Try to behave in a certain way," it means: in the first place, wake up first, then try. If I have difficulty in deciding certain things that I ought to do, it means I wake up first. And then I will try to see what is left of the particular problem. When I have something that bothers me, a small matter or a big matter, it means: wake up. Only then, in that kind of condition, can I see what is involved. And if I do not do that, I am simply running around in ordinary life, very often without my head, hpping for the best and expecting certain results which are not available.

The reulsts which are available are only those, and that is what we want to talk about, what are possible in an evolutionary way; not in something that is simply an improvement of our so-called fate or lot or schicksal if you want to call it that. I am interested only in trying to be awake; trying to make an effort in whatever condition I am, in whatever experience I have, inwhatever I talk about, whatevre I think about. whatever i feel, whatever I do; to be awake in that state of my functioning.

And thereofre, this question of new thinking does not apply. It is not a new thought, I t is not an new emotion. Tht what I try to get is a function which is different from my usual kind of functions. It is a finction of my awareness in the state of being. And, in the state of being, I am not functioning primarily along the lines of thought or of feeling or doing. I Am. That is, that am-ness means Being. In that s ate I can be awale. In that state I can return, you might say, to ordinary life and still, if I can remain aware, to do certain things or to feel or to think. But I cannot hope for the best when I do not introduce something new that I

will have something new. Thinking or felling will never ultimately lead to the possibility of being ~~xxkxx~~ awake. If they do, they do it at the exclusion of everything else of myself and I do not become a man.

I hope you understand what I mean by that. If I am a fakir or a monk or a yogi, I can reach a certain form of uhity with God. But if I do it, I do it withthe development of one center only. And the other centers do not play a part. And, as a result, if I would reach the highest that I can reach, by the elimination of everything else, I am not a man any more. I am then part of God, thinking only. Or I am part of God, feeling only. Or I am part of God, doing only. And I am not harmonious. This is the one objedtion one can hace towards following the line of either the one or the other or the third. And this is why the question of the fourth way becomes importatn because that is something that is possible for man as human being and is also reasonable for the harmonious development of man and not for the development unilaterally; that is, only as one center by itself.

Therefore, this question: I wish to be. I see myself in a variety of little things in daily life. I put myself even under certain conditions where I hope I will be reminded because the conditions are favorable. And immediately, when I am in such a condition, for instance, I work together with a group of poeple, ordinary life again and immediately takes over and the surrounding inwhich I am, where I hope that I could become conscious, only lasts for one or two minutes at most. And then I am back again in ordinary life, stepping on someone's toes, feeling negative about the behavior of so and so, being hurt because so and so told me certain things. And I havve forgotton, during that period, even withthe best of

intentions, that ordinary life still has its hold on me. This I think we do not realize at all. We think that we just being a little bit better every once in a while, that then ordinary life will change. Ix assure you that ordin ry life will contiue exatly the same way. As long as you live on Earth, you will be condtantly subject to all laws of Earth. And whenevere you are not aware, whenever you do not make any kind of an effort, you are back again and subject to such laws and you become unconcsiouns. It is our usual state. It is the way why we want to become something else when we realize that we are unconscious, that we are mechanical. And it is then, for that reaosn, that I try to introduce something that is non-mechanical, non-subjective, in order to eliminate my subjevtivity.

I cannot face the possibility that evolution takes place by means of mutation. I cannot realize that altho mutation must come at a certain time, I have to overbridge the question of unreality to reality. I have to go from finiteness to infinity. I have to go from time to eternity. Because of that, something else has to be introduced which cannot be found by simply a continuation in the direction of my ordinary existence with ordinary functions. And therefore, when I sy that impresssions should be made in such a way that then will help my interior life, I have to do something towatds this; that is, either make the impressions differently or make the receiving apparatus differently.

This is the whole crux of the matter. When I allow my impressions to take place as they are in an ordinary way in ordinary life, and I receive impressions all the time, nothing will happen and no new way ot thinking about impressions or no new way ot thinking and valuation certain impressions one way or the other or selecting among them, will ever help me to become conscious. I have to introduce into this particular process, something that is called an effort,

and the effort is to wake up. And the wish to wake up, naturally, preceeds that. Then, when I am awake, I have to stay awake to receive impressions in a state of awarness. Simply because the impressions remain the same, and I have no authority about the impressions being changed.

Let's understand this quite well. Impressions take place in three different ways. Food, solid food and liquid food is an impressions for me, for my body. Air is an impression for me, for my, let's say, the beginning of my emotional body; at least for the possibility of that kind of cneter which is half way developed in myself. And air supplies that kind of food and then my emotional cneter, whatever exists, is impressed by that food. The third is my brain. It is impressed by monas of sense organs of myself, all of which go to my brain and give food to my brain and make my brain function. And the energy I receive from seeing, frim hearing, from smell, from taste, from touch, all helps me to feed my brain and it starts to function and it then becomes aware of a form of energy which, later on, is available to me in the form of memery whic h, because of its availibility and pigeon holed in a certain way with concepts that I gradually acquire when I live, that I then, receiving new impressions or again impressions of a similar nature, then my brain starts ti function by association and thereby uses impressions which already have been given and then I compare them and I say, "it is like htis; it is like that". And I say, "Oh yes, I know" and all the processes that take place in my intellectual center which I now call a thinking process. This is how the impressions picture, as it were, lines up. I have impressions all the time in all three centers. It does not mean that they stay in such cneters.

When I take in food for my physical body, it first goes thru certain processes of digestion and then helps gradnaully to feed such

organs which have special function in my body. That includes my feeling center. It includes in ordinary life, my thinking center. It includes, in rodinary life, my sex center. All of that belongs to the possibility of development of certain food for my physical body which I call impressions of a physical kind, to effect me totally. When I breathe in air, ~~in~~ I thne breathe in air at a certain point a little bit different from where my solid food and liquid food enter. It is a different kind of a quality. It has also a different kind of density. It has a different value in the hydrogen scale. Nevetheless, it reaches me. And, if I take a ~~d~~deep brathe, it helps me to clarify my mind, It helsp me also to give me a certain, let's call it, a certain impetus for sex. It makes me, with other words, feel good. Now, impressions which I get thru the five sense organs, stay in my brain. And becuase of the subsequent thought process, I will receive a desire to act or also to feel in accordance with whatever impressions I have received thru the ordinary functioning of my body.

So that means that when I receive impressions of different kinds, the totality of my body profits by it. There is no distinction. I cannot really differentiate. I receive them. When they are in my brain, I have no control. They go into my body. they go into my feeling. I have a thought and immediately, by associative processes, I cannot help giving it a name, formulating it and then having a feeling regarding it. Very often that feeling is via my phsyical body, via the state inwhich I am when I start to think. Nevertheless, when I am in a certaun state of my body, tnesion, then I may produce a feeling. Maybe in reverse, if I have a feeling which I receive by means of air, drawing it in, in my body, my physucal state is in such a way that I have a snese of weal-being in my mind. I do not know these things because they are difficult to trace.

I do not know really where are the seats of such functioning. I said last time about the question of the brains. They are reallt the seats of those functionings. And they are my spinal column, that what I called, at the time, the thalamus and the hypothalamus, and that what I called the cortes. And those are closely realted to each other an much close then when ones usually says, "Well, here is my brain and here is my heatt and the rest is my physical body or center. That has very little meaning. But when the brain system is in the back and effected psychologically, as well as in a certain physiological way, or also nervously, sympathetically, that kind of a nervous system which is guided by the spinal column, all of that is so closely related that when I say I have a thought, it almost flows over into my feeling or into the vertebrae, without myself knowing it.

So, when I have to come to the point where I want to discriminate between certain impressions as being good or not good, I msut honestly say I cannot do it because when I receive ~~impressions~~ them and then when I have them, they are there. And they do, if you wish, they do their damage because they go as they always have been used to going in a certain place and ~~xpmx~~ stop at a certain place.

At the same time, If i try to observe, if you wish, if I actually could discriminate between impressions, those that are valuable and those t at are not valuable or good ot not good, then I have to be in a different state because if I remain subjective, I will remain in my subjective judgement completely subjecyive regarding things that are subjective to me. And how can I distinguish when I am in it? I am part of it. How can I judge? When I want to judge, I have to be away from it, to look at it. Then, at least, I can be more or less impartial. A/judge cannot be a thief at the same time. It is impossible. He has to judge about the thief. He cannot be tainted with the same kind of

thing. If he is and he has thieving qualities, how can he be a judge?

Therefore, how can I look at my own impressions from a subjective stand point and discriminate and select what is good? And what measure would I take? A measure that it is good for being objective? A measure that means it is good for being on another plane? And what do I know about another plane? I do not know what it is like when I am awake because I am not there long enough. And therefore, how can I even descrobe it? O cannot say immediately that what I would like to be on another plane is opposite from what I am because very often it is not that way at all. It may be a different kind of a combination of what I am at the preseth time and eliminate one and all the rest could continue to exist and still it could be on a different kind of level/

So, which ever way I take it, I have, at the present time, no particular means of either judging xkm or selecting ok even holding on to that wht I see. The only way what I can continue to do, is to try to remain as mcuh awake as i can be. And then, if that could be maintained, or if I could make more and more efforts, or I could intensify such efforts of harmony as then I understand it.

You see, you have to understand this quite well. I cannot continue to say that I am unreal and that I do not know anything about reality. It is also a very stupid rematkk. You see, it is not a question that I am God, but I consider some state outside of me as if God. Otherwise I have no impetus to work toawards anything. I do not know how God look and what He looks like and what He us. But, for me, when I am awake, I know that that kind of a state is different from a state of being asleep. And then, when I am asleep, and I aspire to the condition of being awake, then I say, "I pray to my God that I could becaome that". And that state, that next level, becomes God for me.

That hwat I now consider unreal and I would like to make real, becomes for me real because I negate the unreality. Therefore, I may not be able in that form of reality, planetary level, soalr level, to be Absolute. But I am on my way to try to get there. And I know well enought that there are many steps. so, why should I sat that I have to reach until I have gone five or six steps before I will know what God is? Maybe I never get there. And what happens in the meantime? What would be my motivation for living? That I aspire to something which is just a little bit higher, a little bit further, a little bit more developed than what I am and I, in my wish to become that, endow that property which I do not posess at the present time, with God-like qualitiyes. And I pxx pray to that as if it is God.

You see, one has to get away from these ideas that I have to work for xxxxx such a long time. When I am one, with all the intensity of my mind, heart and hand, joining together into trying to become aware of myself and to try to emulate, you might say, try to be what I think I could be, with all my subjectivity included, that I try at any one time when I wish to wake up. to be as harmonious as I can be. Nevermind the component parts.

We are still broken, but, at least, to from a solid. A solid is not a sphere as yet. A solid has all kind of angles and planes and hiatuses around it. that I know, but, at least, it is a solid. And my aim, when I wake up, is to pray to have a solid crystallized in me, whichever way my component parts ar bbing used for the fusion of that kind of a solid. This solidity for me is my God. When I continue to grwo, that what is now my solidity, becomes again unreal if I continue to grow. If I am on the planetary level, then of course the solare level would be the next step. Then, when I am on the planetary level, and I live there, my plaentary level becomes unreal because the next step is the sun and I wish to go there. when I am on the sun, at the

solar level, again I will continue until probably, in this process, the component parts of myself start to develop up to the point of where they themselves, all reach Si Do. This would be the possibility of man nymber seven. In such a state, and the assumption being that I am still on Earth, then there is another kind of a fusion which, at that itme, takes place and will produce a solidity resembling a sphere. And it is at that point where the nutation takes place between finitebess and infinity. And the evolutionary process, as such, stops and then is changed into the being of all totality. Very often of course, that is not understood.

But what would be the motivation if I, at the present time, cannot pray to what I call my God? If I have to say, "Well, I know you are not the real God, but I pray to you because that is all I know about". There is not reason why I should not say, "That is all I know about and therefore it is my God." That in the first place.

When I receive impressions, I try now, by making them conscioud, to create for myself a certain state inwhich I am more than what I am. And that state being closer to the possibility of a realization of infinity, becomes God for me. And, for the time being, it is the working hypothesis God that I am after. I am not after any God who sits on his trhone and is not within reach. I have to have something that I can reach, that I can see, that I can wish for and that has that kind of reality for me. I can say, "Alright, planetary level, it is still incomplete. It is still an emotional state." That what I would compare with God may be the lights of Karatas, represented by haybe the sun or that what I see of the possibility of a universe beyond that. That I do not knwo. It is quite possible that God is a little bit further out than the planetary level and I say the solar level because I have cognizance of the possibility of myself as

intellectual body also developing so that it is not only my emotional one but it may be the intellectual one. Probably after that I do not know very much more.

I know the Law Of Three. I do not know the Law Od Three connected by a Fa bridge. Therefore, I do not really see the possibility of the Law Of Heptaparapasshinokh. But I can see Hrianonia. This is a different thing from what you usually read about. It has to do with nourena. It has nothing to do with phenomena. Phenomena, I can regaulate everything according to the Law Of Seven. But noumena is qite a different thing because that invloves positive, negative and a neutralizing force. And in that I play a part; my conscience plays a part and God plays a part because He represents for me the positive value.

So, when I try now to make myself awake, try to make the effort of that kind of fusion in small things, in the first place, and I am reminded, by means fo work as an associatve thought, to try now to convert that into the ~~actuality~~ activity of actually being awake, what is it that happens? That is, I then have to try to concentrate with everything that I have for one aim: the wish to be awake. I know what it means. That is, I have an awareness of my awareness. I have an awareness of how I was atx times when I actually experienced a certain form of being, without the necessity of the component parts manifesting.

If that is an experience for me, then with that experience, I have the inderstanding of what is meant by being. And therefore, when I say, "I try to wake up," it means I put myself in a certain state by xxx trying to eliminate everything else but the one so-called thought and feeling and activity, concentated on what Buddha would then call, 'mindfulness'. My mind is then filled with one thought of being. And because of this unity of all if me, that thought become under~~xxxxxxx~~-standing.

In this process, since I cannot change the outside impressions which come in on me, I can change my food a little bit and I can make it more digestible. I can also change my air a little bit by opening the window and having more oxygen. But the only change which I have any particular power over is that receiving apparatus of such impressions ic ahnged wheh I wake up/ It is quite a different state.

It means that I am, at that moment, less dense, that I am more porous, that I am open, that I am relxed, that I have come to myself. And in this process now, that is, my state of my being, I receive now impressions exactly the same as before but this time the impressions do not go the usual way. They go to another place.

"hen I breathe, I take in air but becausem of the changed condition of my physical body, with which I deogest ait, I extrate from air different forms of gases, rarifies I have called them, wh ch otherwise I do not. When impressions now reach me and I ma in this awareness stae, I call it that I have made the impressions conscious. At that time, that what is now conscious of the impressions is not in the impression itseld but it is in the state inwhcuh I am. And because of that, the impressions, the energy represented by thaty goes to me subconscious or it goes to that part of the cortex which is, at the present time, undeveloped. And it helps to create in me the faculty of objectivity which I call the sixth sense. As a result of this, I cross the line from unconsciousness to consciousness. It is one thing that one should constabtly keep in mind: that anything that happens below the lone, remains unconscious. And it is only because of the effect of trying to wake up, I cross the line and then I am in a different kind of a world. And, in that kind of a world, God is with me.

Do not make a mistake about that. God cannot recognize you when you are below the line of consciousness. He has, as such, very little interest. But He is interested for anyone who us trying to climb over

the wall. This is quite important to see because at that moment I recognize that God can help me if I actually can make that effort. I have to come to that bridge, then He will help me to cross it. Not beofre, Not when I am just fiddling around with that what is my ordinary life, which ; of course, is given to me even without God's consent. It just happens because I was born here and, of course, I want to live a little longer so I eat. If I do not eat, then I die. If i do not braethe, then I would die. As far as impressions are converned, it has nothing to do withthe rest of my life. And I will fiddle around and use whatever I receive as impressions for imaginations, for hallucinations, all kind of illusory things which have no meaning whatsoever regarding the possibilities of growth.

There is one more thing I want to say. Our life, at the present time, unconscious as it is, is precious. It is not something one just throws away and says it is not worth anything. It is worht everything. When I look at Earth, when I look at my life, when I look at my obligations, when I look at that what appears now thru my living, I am terribly glad I exist for the putpose of living unvonsciously. And therefire, it is idiotic to say that in my unconscious life, I have difficulty in either partly controlling or having a thought process or that I am vague. Nothing of the kind. We are, in ordinary life, not vague at all. We pursue aims that are within reason and that are within our means. We can become very good, honest, serious men, professors, experts, artists, everything that ordinary life can offer. We can, with enough intensity, we can gain. If we wish to srudy French I can learn French. If I want to study piano, I can leamn how to study piano. It does not mean as yet that I will express in such pursuits that what is the reality of life. But that is another question.

I am not interested in hearing all the time that I am nothing or that my ordinary life is nothing. My ordinary life knows a hell of a lot more in an unconscious way than we do know about the conscious pursuits. And it is only in relation to the possibility of climbing that wall, that I become interested because I, when I live, I find out that in ordinary life I come to certain conclusions that perhaps it is not worthwhile anymore to continue with it or that I cannot reach what I would really like to reach; and that there is somethig that is in life that is also represented in me in the form of Magnetic Center which has to be expressed or that I try for real creation fo somethi g that I cannot reach in my ordinary living. Then I become interested in the possibility of extracating myself out of the kind of bondage into freedom. And the freedom is across the line, up to consciousness. And only for that reason can one become interested in work a la Gurdjieff; no other way. And there is no other reason for being interested. And there is no reason whatsoever to have a new form of new thought. I can get that in ordinary life without going thru the rigamarole of trying to become conscios.

The difficulties in becoming was the one thing that was not used tonight. That is, to become impartial. It is the one thing that one all the time forgets. One talks a little bit about a moment, one talks a little but about seeing oneself and being present to oneself and one frogets impartiality. And that is exactly the thing that all the time kills every effort which I make and which has to be objective. It is killed by my feeling. This is the trouble, because I live in my feeling and all the time my feeling plays that part. Perhaps in some people it is as bad an enemy as the mind is. It depends a little bit how a person is constituted. But very often, when I try to become impartial, I have

difficulty because I want to feel; I want to like, I want to dislike very much, I want to indulge in that form of existence.

And therefore, whenever it is forgotten that in this being present to oneself, that one sees oneself as one is, without ones feeling entering, without judgement, wouthout wanting, that is, not wanting to accpet what one sees as it is, as if it is static, as if it is not in any flow whatsoever, as if it a cross section of my life which at that point has no room for any partiality.

If that is not understood, then work is not understood. When it is understood, then I can see the difficulties that are involved even in the momentary living or in the moment of trying to become present to myself. And unfortunately, nothing tonight was said about impartiality. And that is why the totality of whatever has been said to night was not right and could not be understood.

I am emphatic about this. I am sorry. Gurdjieff calls it an 'impartial study of man'. In the title of Beelzebub book it is used: Impartiality. And it is the central point, constantly, simply because my feeling plays havoc with everything that I think, with everything that I do. And unless that third part is merged with the other two, it becomes incomplete and it never can become harmonious. And it is this separation of my physical body from my feeling, the separation of my physical body from my thought, it will enable my feeling to stand on its own feet and to function, in itself, impartially regarding itself. It is the freedom that I try to make between my feeling center and my body. It is that I try to make a separation between my mind and my body. And, as a result, there will be a reuniting of my feeling and my mind.

I hope you understand this. At the present time, they are connected. They are connected via the physical body. When I

separate the physical body either from the feeling or the mind, the mind and the feeling then can unite because they are free. They are free from the physical body. And this is what Gurdjieff means by the reins, the reins which go from the coachman to the horse. Why don't we ever read Beelzebub? Assuming that that little carriage already exists as it is. It does not exist and whnever,anybody can check on this, whenever there is some kind of thought in my mind and I have a feeling, can I communicate and tell my feeling to get out? It never can be done. I keep on feeling and I keep on saying to myself, "I should not feel," and I continue to feel. It is only when I wake up, when I wake up, I have a common ground of my physical body. In that, my feeling and my mind can meet. And then, remaining impartial regarding the manufestations of my physical body, I then am in a state where my feeling and my mind can unite. I do not want to say any more about it.

Roy Wildes: There were two questions that I had that I belive you answered -?- at the reading -?- I still do not understand in that last question which I feel was put very clearly by that person, why Dr. Welch withdrew really from it. And I feel that within it, it had the principles of work.

Mr. Nyland:You are quite right.

Roy:I do not see that he would be, as you say, shooting arrows in some one elses chicken yard by answering that as a principle of work.

Mr. Nyland:No, I think you are quite right. He should have answered it and I think the woman wanted an answer. Sometimes it is a little difficult to answer that kind of a question because it involves a little bit more than just observation. You see, when I talk about fusion, there is something of an entity that is being formed. And, in that state, something is there thar exists and I call it being. The question, however, is: Does that happen because the three among themselves wish or because something else outside of the three directs the fusion? And the answer is that there is something else which wishes

this fusion totake place. So that when I really end up with the final result, I have three becoming one, with something else, which for me, is I. It is, as it were, as if under the influence of that I the three will fuse. So then, ~~xhxx~~ I have, in reality, I and It. It beung in a different state of fusion and becoming then servant. Now in this state of, I call it servility, I is recognized as myslef being God, now interested in myself as what used to be personality. And now whar is required is that under the influence of I that the personality starts to function on Earth. This time it has to function wih the recognition and the memory of oneness. I nat~~xxx~~urally, i n that respect, fail. I call it participation. And participation fails becuase I forget observation. at the same time, it is the only way by which I can find out if the ~~xxxiiix~~ result of my fusion is real. You see wht I mean?

Roy: I cannot see what you mean by observation on relationship to the -?-.

Mr. Nyland: I become aware of myself. I am in this state but I am withdrawn from the outside world. I now, for my inner life, wish to participate in my functioning in ordinary life. That is participation. The question of the fusion of the three is something becoming an entity under the influence of something of a higher nature and of a higher quality which is my Magnetic Center, which, at the moment when this becomes one, has grown out in becoming I. It is my God who then, under the influence of that what is right for me, directs the fusion of the component parts into one.

Roy: This is different and yet it is similar to what she said or the idea that arise from that -?- ... letting the thing go on and yet watching it.

Mr. Nyland: But if she watches it in the presence of I, I will ~~xxxxx~~ decide if that what she is engaged in belongs or does not. You see,

that what starts to function as component parts has now a memory of fusion. Because of that, it is on a different level. And maybe if the mind was engaged in some kind of a form of, let's call it, oneness, let's call it mysticism, let's call it recognition of a real something that took place, it will continue because it is of the same color.

That is, if it is something that belongs to Earth, it will only be tolerated as long as it is useful for the purpose of I. The accent then, the point of gravitym has changed from that what is now fused, on to something which has caused the fusion, which is I. And I now takes over and I directs. And I now utilizes that what is available of the personality for the purposes of further growth. Because, you see, the entity is not as yet complete. The entity is, as I have said, it is a solid but it has all kind of hooks and corners and angles.

Roy:???

Mr. Nyland: One continues to work in a relationship of an inner motivation, of a permanent point of gravity, constantly now, by means of participation and experimentation, to reach the possibility of the tri-unity into a harmonious form. Think about it. I have said enough.

Terry Owens: Could you clarify this for me? When you talk about receiving impressions, do you mean impressions thru the five senses? Now, you call the sixth sense objectivity. And this, could it in a sense be considered a sense organ and the pictures, the inner pictures of myself, could then be impressions of a higher quality?

Mr. Nyland: Quite. It is the formation in the intellectual center of a higher, what we call, a higher intellectual center which has, as one particular attribute, this faculty of receiving impressions impartially.

Terry: But what I mean, that when I see myself, I do not mean visually....

Mr. Nyland: become aware.

Terry: Is that then an impression also of a higher nature?

Mr. Nyland: When it is accompanied by impartiality, yes. And when it is accompanied that it takes place at the time when it happens. The three requirements have to be fulfilled. Only on that basis does it become a conscious impression. Only on that basis will it go to the place for the further development of the sixth faculty.

Terry: Now what strikes me about that is that here it is that if I see my body which is really the most gross part of what I am, and I see it objectively, the impression of seeing it is something of a higher quality. This is very strange. I think of impressions of a higher quality of perceiving something outside which is...

Mr. Nyland: No, it produces in you a certain state inwhich you experience a functioning of your intellect according to a different rate of vibration. This you call a higher qaultiy. On account of trying to see oneslef, I experience in my intellect a certain state of a higher quality. I call it objectivity. But what I experience is the state inwhich this intellect functions differently, according to a different rate of vibration. And that causes me, as a state, to recognize it as something that is unusual and very desirable.

Terry: But then it is not the impressions that is different, it is the state.

Mr. Nyland: The impression stays the same.

Terry: But ordinarily, if I am asleep, I do not have any impressions of my body.

Mr. Nyland: That is right.

Terry: But then when I have this impression, it is the same level as other impressions; it is the state that is higher.

Mr. Nyland: The impressions always is the same. You have no means of changing the impression. I meet you. I have no menas of changing you. That is, the impressions I get... what Larry Morris tried to say is correct; that certain things effect me and that what takes place in me is my (-?-) but that does not mean that I conclude that

the others do not exist. I must say this exists. You see, I cannot say it does not exist. I can even say, "Cogito ergo sum". When I think, I know I exist but it is not all of me because everybody says that so everbody exists. You see, the way I have contact with the outside world is by means of my sense organs. And when I extend this and I say "I sense it", then this table becomes an extension of me. Now it is quibbling about words if you say it does not exist. Of course, it exists as a sensation. I may as well say it is the table which cause me, by means of sensation, yo reg ster in such a way that it exists. Otherwise I would not have that sensation register. I cannot change that what is sent out and is registered by my eyes; it always remains the table.

So, the form of energy that I get from that, there are things that are existing outside of my perception but within the range of perception of someone else. So, how can I say they do not exist? They existx for someone else in exactly the same way. So, it is much simpler to say, "There is an outside wourld which I perceive." Now I receive it inside and it takes place in some kind of a center. And as a result of having received that and converted or eaten it up, digested it xx in some form or other, I have now something that was caused by that but which is now available for me in the form of a thought, a memory, a formulation, a word, a concept, whatever it may be.

So, all of that continues to take place and the quantity of energy that is represented bu it is the same. But when I let this quantity of energy go trhough me now in a changed state, then that energy has a different kind of an effect on the totality of me and it starts, as I have said before, to do three things. It starts the possible development of my intellectual center. That is, it starts

Do Re Me of that. And the Do is being struck and the Re is this new sensation of vibrations of an intellectual quality which gives me, as a result of the acquisition of the faculty, sixth sense. My sixth sense becomes, for me, Sol. My seventh sense becomes for me La. It is a higher emotional quality; exactly the same. It starts off at Sol La Si. And it starts to fu,fill that particular part of myself which is now potentia; and which I would like to Have if it grows out to become a harmonious man. At the same time, when I am in this different state, that is, I am just across the border and receive an impresseion, the energy starts to flow in the direction of intellectual body. And it starts to flow, helping Fa of the air body to overbridge to its own Sol La Si. And it helps, at the same time, the Si Do of my physical body to give it freedom, loosening, as I hace said many times, loosening itself up from that what is now bondage. With other words, producing in me a certain state of being completely free from Earthly bondage, as it were, as if I could step from Si to Do and die.

So, there are quite definitely three results as a result of myself becoming in a different state of receptivity. And everything else remains the same, only I extract more from whatevee is now impressed on me. I extract more of of ordinary food. I extarct more out of air. I extract more out of the brain food. Alright?

Terry: Could I ask one more question? You spoke before about either deepening it or having many. And I know you have spoken about the product of the two dimensions so that they could be -?-. But which would you...

Mr. Nyland: At times, one is easier than the other. At other times, the other is easier. If I am in a quiet state, quite relaxed, if I have communed, you might say, if I am collected, if I have excluded a variety of things from the outside and I am now, as it were, in church, I can deepen it. When I am in ordinary like and there are

various things that I now, with my brain, try to do a little bit differently than usual, against habitual behavior, trying to introduce little things in my voice, in my attitude towards others, in meeting so and so, going along the whole day looking for small opportunities to remind me, then I can introduce into that daily life, at a certain tiem sequence, many more spots.They will not be deep but they will be like stars.

Terry:And it is better to have the many rather than ...

Mr. Nyland:Both. It depends if I have...

Terry:I mean during an activity.

Mr. Nyland:No, I cannot say what is better. It is the same quality. It is the same thing. Awareness if always the same, if you measure it in little dots or if you measure it on the line because it happens to be that. You see, you cannot say that the point of a sqaure is different from another point of the square. All you can say is that the point s all belong to the one square. And the square is awareness. So, I can spread it thin, if you want to call it that waty by a great deal of energy in little dots or I can make it concentrated and here it is.

Terry: I tried an experiement yestarday and today, doing one and the other. I do not know which is...

Mr. Nyland: I tell you how to do it. That is, if I have little dots along the day it is like a very starry night. If I have a little concentrated intensity of effort, it is like full moon. Sometimes the two are together; sometimes they are not at all. And, after the new moon, you have to wait for the full moon. This is how it goes in daily life. I am not the same. Sometimes I think I am. One day it goes well; the next day it is bad. Why? Not my fault. I am subject to so many tyings I do not know. And I do not know as yet how to make enough energy out of awareness of myself that I can

counteract ordinary forces of ordinary life.

So, for a long time I have to take the wind in consideration when I am sailing. I have to consider the tides when I am at sea. I have to consdier time elements when I still am subject to time and a watch. There will be a time when I will not care about the wind. Whichever way it blows, I will know how to use it. There will be a time when I will be at sea and I do not care because I have a gyroscope.... (Tape runs out)